



In the name of Allah: the Compassionate, the Merciful

سورة الذاريات

ADH-DHARIYAT

Name

It is derived from the very first word *wadh-dhariyat*, which implies that it is a Surah which begins with the word *adh-dhariyat*.

Period of Revelation

The subject matter and the style clearly show that it was sent down in the period when although the Holy Prophet's invitation was being resisted and opposed with denial and ridicule and false accusations stubbornly, persecution had not yet started. Therefore, this Surah also seems to have been revealed in the same period in which the Surah Qaf was revealed.

Subject Matter and Topics

The Surah mostly deals with the Hereafter, and in the end it presents the invitation to *Tauhid*. In addition, the people have also been warned that refusal to accept the message of the Prophets and persistence in the concepts and creeds of ignorance have proved to be disastrous for those nations themselves which have adopted this attitude and way of life in the past.

About the Hereafter what this Surah presents in short but pithy sentences is this: The people's different and conflicting beliefs about the end of human life are themselves an express proof that none of these beliefs and creeds is based on knowledge; everyone by himself has formed an ideology on the basis of conjecture and made the same his creed. Someone thought that there would be no life-after-death; someone believed in the life- after-death, but in the form of the transmigration of souls someone believed in the life hereafter and the meting out of the rewards and punishments but invented different sorts of props and supports to escape retribution. About a question of such vital and fundamental importance a wrong view of which renders man's whole life-work wrong and waste and ruins his future for ever, it would be a disastrous folly to build an ideology only on the basis of speculation and conjecture, without knowledge. It would mean that man should remain involved in a

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grave misunderstanding, pass his whole life in the heedlessness of error, and after death should suddenly meet with a situation for which he had made no preparation at all. There is only one way of forming the right opinion about such a question, and it is this: Man should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should study carefully the system of the earth and heavens and his own existence: and should see whether the evidence of that knowledge's being sound and correct is afforded by everything around him or not. In this regard, the arrangement of the wind and rain, the structure of the earth and the creatures found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been presented as evidence of the Hereafter, and instances have been cited from human history to show that the temper of the empire of the Universe requires that the law of retribution must operate here.

After this, giving the invitation to *Tauhid* briefly, it has been said : "Your Creator has not created you for the service of others but for His own service. He is not like your false gods, which receive sustenance from you and godhead of which cannot function without your help, but He is a God Who is the Sustainer of all, Who does not stand in need of sustenance from anyone and Whose Godhead is functioning by His own power and might.

In this very connection, it has also been stated that whenever the Prophets of Allah have been opposed and resisted, they have not been opposed and resisted on the basis of any rational ground but on the basis of the same obduracy and stubbornness and false pride that is being shown against the Prophet Muhammad (peace and blessings of Allah be upon him), and there is no other motive for it than rebellion and arrogance. Then the Holy Prophet has been instructed not to bother about the rebels but to go on performing his mission of invitation and admonition, for it is useful and beneficial for the believers although it may not be so for the other people. As for the wicked people who still persist in their rebellion, they should know that their predecessors who followed the same way of life, have already received their shares of the punishment, and these people's share of the punishment has been made ready for them.

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﴿1﴾ وَالَّذِي رَأَيْتِ ذَرُوا

		dust	ذَرُوا	By (the winds) that scatter	وَالَّذِي رَأَيْتِ
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Translit	Wa Adh-Dhāriyāti Dharwan				
AhmedAli		قسم بے ان ہواں کی جو (غبار وغیرہ) اڑانے والی میں			
Jalandhry		بکھر نے والیوں کی قسم جو اڑا کر بکھیر دیتی میں			
YusufAli	By the (Winds) that scatter broadcast;				
M.Khan	By (the winds) that scatter dust.				
Pickthal	By those that winnow with a winnowing				
Shakir	I swear by the wind that scatters far and wide,				

﴿2﴾ فَالْحَامِلَاتِ وِقْرًا

		Heavy weight of water	وِقْرًا	And (the clouds) that bear	فَالْحَامِلَاتِ
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Translit	Fālḥāmilāti Wiqrāan				
AhmedAli		پھر ان بادلوں کی جو بوجھ (بارش کا) اٹھانے والے میں			
Jalandhry		پھر (پانی کا) بوجھ اٹھاتی میں			
YusufAli	And those that lift and bear away heavy weights;				
M.Khan	And (the clouds) that bear heavy weight of water;				
Pickthal	And those that bear the burden (of the rain)				
Shakir	Then those clouds bearing the load (of minute things in space).				

﴿3﴾ فَالْجَارِيَاتِ يُسْرًا

		With ease and gentleness	يُسْرًا	And (the ships) that float	فَالْجَارِيَاتِ
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Translit	Fāljāriyāti Yusrāan				
AhmedAli		پھر ان کشتبیوں کی جو زمی سے پلنے والی میں			
Jalandhry		پھر آہستہ آہستہ چلتی میں			
YusufAli	And those that flow with ease and gentleness;				
M.Khan	And (the ships) that float with ease and gentleness;				
Pickthal	And those that glide with ease (upon the sea)				
Shakir	Then those (ships) that glide easily,				

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﴿4﴾ فَالْمُقَسَّمَاتِ أَمْرًا

		comamnd	أَمْرًا	And those (angels) who distribute	فَالْمُقَسَّمَاتِ
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Translit	Fālmuqassimāti 'Amrāan
AhmedAli	پھر ان فرشتوں کی ہو حکم کے موافق چیزوں تقسیم کرنے والے ہیں
Jalandhry	پھر چیزوں تقسیم کرتی ہیں
YusufAli	And those that distribute and apportion by command—
M.Khan	And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command;—
Pickthal	And those who distribute (blessings) by command,
Shakir	Then those (angels who) distribute blessings by Our command;

﴿5﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ

Is surely true	لَصَادِقٌ	You are promised	تُوعَدُونَ	Verily that which	إِنَّمَا
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Translit	Innamā Tū `adūna Laṣādīqun
AhmedAli	بے شک جس قیمت کا تم سے وعدہ کیا جاتا ہے وہ حق ہے
Jalandhry	کہ جس چیز کا تم سے وعدہ کیا جاتا ہے وہ سچا ہے
YusufAli	Verily that which ye are promised is true;
M.Khan	Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.
Pickthal	Lo! that wherewith ye are threatened is indeed true,
Shakir	What you are threatened with is most surely true,

﴿6﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ

Is sure to happen	لَوَاقِعٌ	The Recompense	الدِّينَ	And verily	وَإِنَّ
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Translit	Wa 'Inna Ad-Dīna Lawāqi`un
AhmedAli	اور بے شک اعمال کی جزا ضرور ہونے والی ہے
Jalandhry	اور انصاف (کا دن) ضرور واقع ہو گا
YusufAli	And verily Judgment and Justice must indeed come to pass.
M.Khan	And verily, the Recompense is sure to happen.
Pickthal	And lo! the judgment will indeed befall.
Shakir	And the judgment must most surely come about.

﴿7﴾ وَالسَّمَاءُ ذَاتُ الْحُكْمِ

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paths	الْجُبُكُ	Full of	ذَاتٍ	By the heaven	وَالسَّمَاءُ
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Translit	<i>Wa As-Samā'i Dhāti Al-Ḥubuki</i>				
AhmedAli					آسمان جالی دار کی قسم ہے
Jalandhry					اور آسمان کی قسم جل میں رے میں
YusufAli	By the Sky with (its) numerous Paths,				
M.Khan	By the heaven full of paths,				
Pickthal	By the heaven full of paths,				
Shakir	I swear by the heaven full of ways.				

﴿8﴾ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ

Ideas	قَوْلٍ	Are in	لَفِي	Certainly you	إِنَّكُمْ
				different	مُخْتَلِفٍ

Translit	<i>Innakum Laft Qawlin Mukhtalifin</i>				
AhmedAli					البَيْتُ تَمْ پُچَرِیدہ بات میں پڑے ہوئے ہو
Jalandhry					کہ (اے ابل مکہ) تم ایک متناقض بات میں (پڑے ہوئے) ہو
YusufAli	Truly ye are in a doctrine discordant				
M.Khan	Certainly, you have different ideas (about Muhammad SAW and the Qur'an).				
Pickthal	Lo! ye, forsooth, are of various opinion (concerning the truth).				
Shakir	Most surely you are at variance with each other in what you say,				

﴿9﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Is he who	مَنْ	Therefrom	عَنْهُ	Turned aside	يُؤْفَكُ
				Is turned aside	أُفِكَ

Translit	<i>Yu'ufaku `Anhu Man 'Ufika</i>				
AhmedAli					قرآن سے وہی روکا جاتا ہے جو ازال سے گمراہ ہے
Jalandhry					اس سے وہی پھرتا ہے جو (غدکی طرف سے) پھیر جائے
YusufAli	Through which are deluded (away from the Truth) such as would be deluded.				
M.Khan	Turned aside therefrom (i.e. from Muhammad SAW and the Qur'an) is he who is turned aside (by the Decree and Preordainment of Allâh). الْقَضَاءُ وَالْقَدْرُ				
Pickthal	He is made to turn away from it who is (himself) averse.				
Shakir	He is turned away from it who would be turned away.				

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﴿ قُتْلَ الْخَرَّاصُونَ ﴾ 10

		The liars	الْخَرَّاصُونَ	Cursed be	قُتْلَ
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Translit	<i>Qutila Al-Kharrāṣūna</i>
AhmedAli	اُکل پچھاتیں بنے والے غارت ہوں
Jalandhry	اُکل دوڑانے والے بلک ہوں
YusufAli	Woe to the falsehood-mongers—
M.Khan	Cursed be the liars,
Pickthal	Accursed be the conjecturers
Shakir	Cursed be the liars,

﴿ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴾ 11

Are in	فِي	They	هُمْ	Who	الَّذِينَ
		heedlessness	سَاهُونَ	Cover of	غَمْرَةٍ

Translit	<i>Al-Ladhīna Hum Fī Ghamratīn Sāhūna</i>
AhmedAli	وہ جو غفت میں بھولے ہوئے میں
Jalandhry	جو بے نہری میں بھولے ہوئے میں
YusufAli	Those who (flounder) heedless in a flood of confusion:
M.Khan	Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
Pickthal	Who are careless in an abyss!
Shakir	Who are in a gulf (of ignorance) neglectful;

﴿ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴾ 12

The Day of	يَوْمُ	When will be	أَيَّانَ	They ask	يَسْأَلُونَ
				Recompense	الدِّينِ

Translit	<i>Yas'alūna 'Ayyāna Yawmu Ad-Dīni</i>
AhmedAli	پوچھتے میں نیسلے کا دن کب ہوگا
Jalandhry	پوچھتے میں کہ جزا کا دن کب ہوگا؟
YusufAli	They ask "when will be the Day of Judgment and Justice?"
M.Khan	They ask;"When will be the Day of Recompense?"
Pickthal	They ask: When is the Day of Judgment?
Shakir	They ask: When is the day of judgment?

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﴿يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ﴾ 13

Over	عَلَى	They will be	هُمْ	A Day when	يَوْمٌ
		tried	يُفْتَنُونَ	The Fire	النَّارِ

Translit	<i>Yawma Hum 'Alá An-Nāri Yufitnūna</i>
AhmedAli	جس دن وہ آگ پر عذاب دیے جائیں گے
Jalandhry	اُس دن (ہوگا) جب ان کو آگ میں عذاب دیا جائے گا
YusufAli	(It will be) a Day when they will be tried (and tested) over the Fire!
M.Khan	(It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
Pickthal	(It is) the day when they will be tormented at the Fire,
Shakir	(It is) the day on which they shall be tried at the fire.

﴿ذُوقُوا فِتْنَتُكُمْ هُدَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾ 14

This is	هُدَا	Your trial	فِتْنَتُكُمْ	Taste you	ذُوقُوا
For it	بِهِ	You used to	كُنْتُمْ	What	الَّذِي

Translit	<i>Dhūqū Fitnatakum Hādhā Al-Ladhī Kuntum Bihi Tasta 'jilūna</i>
AhmedAli	اپنی شرارت کا مرہ چکویں ہے وہ (عذاب) جس کی تم جلدی کرتے تھے
Jalandhry	اب اپنی شرارت کا مرہ چکھو۔ یہ وہی ہے جس کے لئے تم جلدی مجاہکرتے تھے
YusufAli	"Taste ye your trial! this is what ye used to ask to be hastened!"
M.Khan	"Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"
Pickthal	(And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.
Shakir	Taste your persecution! this is what you would hasten on.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعِيُونٍ﴾ 15

Will be in the midst of	فِي	The pious	الْمُتَّقِينَ	Verily	إِنَّ
		And springs	وَعِيُونٍ	Gardens	جَنَّاتٍ

Translit	<i>'Inna Al-Muttaqīna Fī Jannātin Wa 'Uyūnīn</i>
AhmedAli	بے شک پہیزہ گار باغات اور چشموں میں ہوں گے
Jalandhry	بے شک پہیزہ گار بستشوں اور چشموں میں (عیش کرہے) ہوں گے
YusufAli	As to the Righteous, they will be in the midst of Gardens and Springs,

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M.Khan	Verily, the Muttaqûn (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
Pickthal	Lo! those who keep from evil will dwell amid gardens and watersprings,
Shakir	Surely those who guard (against evil) shall be in gardens and fountains.

﴿16﴾ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۝ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Has given them	آتَاهُمْ	The things which	مَا	Taking joy in	آخِذِينَ
Were	كَانُوا	Verily they	إِنَّهُمْ	Their Lord	رَبُّهُمْ ۝
Good doers	مُحْسِنِينَ	This	ذَلِكَ	Before	قَبْلَ

Translit	'Ākhidhīna Mā 'Ātāhum Rabbuhum 'Innahum Kānū Qabla Dhālika Muhsinīna
AhmedAli	لے ربے ہوں گے جو کچھ انہیں ان کا رب عطا کرے گا بے شک وہ اس سے پہلے نیکو کارتے تھے
Jalandhry	اور (جوتوں) ان کا پورا دگار انہیں دیتا ہو گا ان کو لے ربے ہوں گے۔ بے شک وہ اس سے پہلے نیکیاں کرتے تھے
YusufAli	Taking joy in the things which their Lord gives them, because, before then, they lived a good life.
M.Khan	Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinūn (good-doers - see V.2:112)
Pickthal	Taking that which their Lord giveth them; for lo! aforetime they were doers of good;
Shakir	Taking what their Lord gives them; surely they were before that, the doers of good.

﴿17﴾ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

Of	مِنْ	But little	قَلِيلًا	They used to	كَانُوا
They sleep	يَهْجَعُونَ	What	مَا	The night	اللَّيْلِ

Translit	Kānū Qalīlāan Mina Al-Layli Mā Yahja 'una
AhmedAli	وہ رات کے وقت تھوڑا عرصہ سویا کرتے تھے
Jalandhry	رات کے تھوڑے سے حصے میں سوتے تھے
YusufAli	They were in the habit of sleeping but little by night,
M.Khan	They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].
Pickthal	They used to sleep but little of the night,
Shakir	They used to sleep but little in the night.

﴿18﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Were asking for forgiveness	يَسْتَغْفِرُونَ	They	هُمْ	Nd in the hours before dawn	وَبِالْأَسْحَارِ
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Translit	Wa Bil-'Ashâri Hum Yastaghfirûna
AhmedAli	اور آخرات میں منفعت مانگا کرتے تھے

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Jalandhry	اور اوقاتِ حر میں بخشش مانگا کرتے تھے				
YusufAli	And in the hours of early dawn they (were found) praying for Forgiveness;				
M.Khan	And in the hours before dawn, they were (found) asking (Allâh) for forgiveness,				
Pickthal	And ere the dawning of each day would seek forgiveness,				
Shakir	And in the morning they asked forgiveness.				

﴿19﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومُونَ

There was the right of	حَقٌّ	Their properties	أَمْوَالِهِمْ	And in	وَفِي
		And the deprived	وَالْمَحْرُومُونَ	The beggar	لِلسَّائِلِ

Translit	Wa Fi 'Amwâlîhim Haqqun Lilssâ'ili Wa Al-Mâhrûmi				
AhmedAli				اور ان کے مالوں میں سوال کرنے والے اور محتاج کا حق ہوتا تھا	
Jalandhry				اور ان کے مال میں مانگنے والے اور نہ مانگنے والے (دونوں) کا حق ہوتا تھا	
YusufAli	And in their wealth and possessions (was remembered) the right of the (needy), him who asked and him who (for some reason) was prevented (from asking).				
M.Khan	And in their properties there was the right of the Sa'il (the beggar who asks), and the Mahrûm (the poor who does not ask the others),				
Pickthal	And in their wealth the beggar and the outcast had due share.				
Shakir	And in their property was a portion due to him who begs and to him who is denied (good).				

﴿20﴾ وَفِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ

Are signs	آيَاتٌ	The earth	الْأَرْضِ	And on	وَفِي
				For those who have faith with certainty	لِلْمُؤْمِنِينَ

Translit	Wa Fi Al-'Arđi 'Āyātun Lilmūqinīna				
AhmedAli				اور زمین میں یقین کرنے والوں کے لیے نشانیاں میں	
Jalandhry				اور یقین کرنے والوں کے لئے زمین میں (بہت سی) نشانیاں میں	
YusufAli	On the earth are Signs for those of assured Faith,				
M.Khan	And on the earth are signs for those who have Faith with certainty,				
Pickthal	And in the earth are portents for those whose faith is sure.				
Shakir	And in the earth there are signs for those who are sure,				

﴿21﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ

Will not then	أَفَلَا	Your own selves	أَنفُسِكُمْ	And also in	وَفِي
				You see	تُبْصِرُونَ

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Translit	<i>Wa Fī 'Anfusikum 'Afalā Tubṣirūna</i>	
AhmedAli		اور خود تمہاری نفوس میں بھی پس کیا تم خود سے نہیں دیکھتے
Jalandhry		اور خود تمہارے نفوس میں تو کیا تم دیکھتے نہیں؟
YusufAli	As also in your own selves: will ye not then see?	
M.Khan	And also in your ownselvess. Will you not then see?	
Pickthal	And (also) in yourselves. Can ye then not see?	
Shakir	And in your own souls (too); will you not then see?	

﴿22﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

Is your provision	رِزْقُكُمْ	The heaven	السَّمَاءِ	And in	وَفِي
		You are promised	تُوعَدُونَ	And that which	وَمَا

Translit	<i>Wa Fī As-Samā'i Rizqukum Wa Mā Tū'adūna</i>	
AhmedAli		اور تمہاری روزی آسمان میں ہے اور جو تم سے وعدہ کیا جاتا ہے
Jalandhry		اور تمہارا رزق اور جس چیز کا تم سے وعدہ کیا جاتا ہے آسمان میں ہے
YusufAli	And in heaven is your Sustenance, as (also) that which ye are promised.	
M.Khan	And in the heaven is your provision, and that which you are promised.	
Pickthal	And in the heaven is your providence and that which ye are promised;	
Shakir	And in the heaven is your sustenance and what you are threatened with.	

﴿23﴾ فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌ مِثْلَ مَا أَنْكُمْ تَنْطَقُونَ

And the earth	وَالْأَرْضِ	Heaven	السَّمَاءِ	Then by the Lord of	فَوَرَبُّ
Just as	مِثْلَ	Is truth	لَحَقٌ	Surely it	إِنَّهُ
speak	تَنْطَقُونَ	You	أَنْكُمْ	What	مَا

Translit	<i>Fawarabi As-Samā'i Wa Al-'Arđi 'Innahu Laḥaqun Mithla Mā 'Annakum Tanṭiqūna</i>	
AhmedAli		پس آسمان اور زمین کے مالک کی قسم ہے بے شک یہ (قرآن) برقت ہے جیسا تم باقیں کرتے ہو
Jalandhry		تو آسمانوں اور زمین کے مالک کی قسم! یہ (اسی طرح) قابل تيقین ہے جس طرح تم بات کرتے ہو
YusufAli	Then by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.	
M.Khan	Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.	
Pickthal	And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.	
Shakir	And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.	

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﴿24﴾ هَلْ أَتَكَ حَدِيثُ صَيْفٍ إِبْرَاهِيمَ الْمُكْرَمِينَ

The story of	حَدِيثُ	reached you	أَتَكَ	Has	هَلْ
The honored	الْمُكْرَمِينَ	Abraham	إِبْرَاهِيمَ	Guests of	صَيْفٍ

Translit	Hal 'Atāka Ḥadīthu Dayfi 'Ibrāhīma Al-Mukramīna	
AhmedAli		کیا آپ کو ابراهیم کے معز مہانوں کی بات پہنچی ہے
Jalandhry		بھلا تمارے پاس ابراهیم کے معز مہانوں کی خبر پہنچی ہے؟
YusufAli	Has the story reached thee, of the honoured Guests of Abraham?	
M.Khan	Has the story reached you, of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrāhīm (Abraham)?	
Pickthal	Hath the story of Abraham's honoured guests reached thee (O Muhammad)?	
Shakir	Has there come to you information about the honored guests of Ibrahim?	

﴿25﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ

To him	عَلَيْهِ	They came in	دَخَلُوا	When	إِذْ
He answered	قَالَ	Peace	سَلَامًا ۖ	And said	فَقَالُوا
Unknown to me”	مُنْكَرُونَ	(said said: “you are people)	قَوْمٌ	Peace	سَلَامٌ

Translit	'Idh Dakhlu 'Alayhi Faqalnu Salamāan Qāla Salāmun Qawmūn Munkarūna	
AhmedAli		جب کہ وہ اس پر داغل ہوئے پھر انہوں نے سلام کیا ابراهیم نے سوال کا جواب دیا (خیال کیا) کچھ اجنبی سے لوگ میں
Jalandhry		جب وہ ان کے پاس آئے تو سلام کہا۔ انہوں نے بھی (جواب میں) سلام کہا (دیکھاتو) ایسے لوگ کہ نہ جان نہ پہچان
YusufAli	Behold they entered His presence, and said: "Peace!" He said "Peace!" (and thought) "these seem unusual people."	
M.Khan	When they came in to him, and said, "Salām, (peace be upon you)!" He answered;"Salām, (peace be upon you)," and said: "You are a people unknown to me,"	
Pickthal	When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).	
Shakir	When they entered upon him, they said: Peace. Peace, said he, a strange people.	

﴿26﴾ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

His household	أَهْلِهِ	To	إِلَى	Then he turned	فَرَاغَ
A fat roasted	سَمِينٍ	Calf	بِعِجْلٍ	So brought out	فَجَاءَ

Translit	Farāgha 'Ilá 'Ahlihi Fajā'a Bi'ijlin Samīnīn	
AhmedAli		پس چکے سے اپنے گھر والوں کے پاس گیا اور ایک موٹا پچھرا (تلہ ہوا) لایا

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Jalandhry	تو اپنے گھر جا کر ایک (بھنا ہوا) موٹا پچھڑا لائے
YusufAli	Then he turned quickly to his household, brought out a fatted calf.
M.Khan	Then he turned to his household, and brought out a roasted calf [as the property of Ibrahîm (Abraham) was mainly cows].
Pickthal	Then he went apart unto his housefolk so that they brought a fatted calf;
Shakir	Then he turned aside to his family secretly and brought a fat (roasted) calf,

﴿27﴾ فَقَرَبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

Saying	قَالَ	To them	إِلَيْهِمْ	So he put it near	فَقَرَبَهُ
		You eat	تَأْكُلُونَ	Will not	أَلَا

Translit	Faqarrabahu 'Ilayhim Qāla 'Alā Ta'kulūna	
AhmedAli		پھر ان کے سامنے لا رکھا فرمایا کیا تم کھاتے نہیں
Jalandhry		(اور کھانے کے لئے) ان کے آگے رکھ دیا۔ کھنے لگے کہ آپ تناول کیوں نہیں کرتے؟
YusufAli	And placed it before them... He said "Will ye not Eat?"	
M.Khan	And placed it before them, (saying): "Will you not eat?"	
Pickthal	And he set it before them, saying: Will ye not eat?	
Shakir	So he brought it near them. He said: What! will you not eat?	

﴿28﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلَيْمٍ

A fear	خِيفَةً	Of them	مِنْهُمْ	Then he conceived	فَأَوْجَسَ
Fear	تَخَفْ	Not	لَا	They said	قَالُوا
An intelligent	عَلَيْمٍ	Of son	بِغُلَامٍ	And they gave him glad tidings	وَبَشَّرُوهُ

Translit	Fa'awjasa Minhum Khîfatan Qâlû Lâ Takhaf Wa Bashsharûhu Bighulâmin 'Alîmin	
AhmedAli		پھر ان سے خوف محسوس کیا انہوں نے کہا تم ڈروں نہیں اور انہوں نے اسے ایک دانشمند رکھ کی خوشخبری دی
Jalandhry		اور دل میں ان سے خوف معلوم کیا۔ (انہوں نے) کہا کہ خوف نہ بچیجئے۔ اور ان کو ایک دانشمند رکھ کی بشارت بھی سنائی
YusufAli	(When they did not eat), He conceived a fear of them. They said "Fear not" and they gave him glad tidings of a son endowed with knowledge.	
M.Khan	Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of son, having knowledge (about Allâh and His religion of True Monotheism).	
Pickthal	Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.	
Shakir	So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.	

﴿29﴾ فَاقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

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In	فِي	His wife	امْرَأَةٌ	Then came forward	فَأَقْبَلَتِ
Her face	وَجْهَهَا	So she smote	فَصَكَّ	A loud voice	صَرَّةٌ
A barren	عَقِيمٌ	Old woman	عَجُوزٌ	And said	وَقَالَتْ

Translit	Fa'aqbalati Amra'atuhu Fī Ṣarratin Faṣakkat Wajhahā Wa Qālat 'Ajūzun 'Aqīmun
AhmedAli	پھر ان کی بیوی شور مچائی ہوئی آگے بڑھی اور اپنا ماتھا پیٹ کر کنے لگی کیا بڑھیا بانجھ جنگی
Jalandhry	تو ابراہیم کی بیوی چلا تی آئی اور اپنا منہ پیٹ کر کنے لگی کہ (اے ہے ایک تو) بڑھیا اور (دوسرا) بانجھ
YusufAli	But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"
M.Khan	Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"
Pickthal	Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!
Shakir	Then his wife came up in great grief, and she struck her face and said: An old barren woman!

﴿30﴾ قَالُوا كَذَلِكَ قَالَ رَبِّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

Says	قَالَ	Even so	كَذَلِكَ	They said	قَالُوا
He is	هُوَ	Verily	إِنَّهُ	Your Lord	رَبِّكَ
		The All-Knower	الْعَلِيمُ	The All-Wise	الْحَكِيمُ

Translit	Qālū Kadhālikī Qāla Rabbuki 'Innahu Huwa Al-Ḥakīmu Al-'Alīmu
AhmedAli	انہوں نے کہا یہ رب نے یونہی فرمایا ہے بے شک وہ حکمت والا دا ہے
Jalandhry	(انہوں نے) کہا (ہاں) تمارے پروردگار نے یوں ہی فرمایا ہے۔ وہ بے شک صاحب حکمت (اور) خبردار ہے
YusufAli	They said "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."
M.Khan	They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."
Pickthal	They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.
Shakir	They said: Thus says your Lord: Surely He is the Wise, the Knowing.

﴿31﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

Purpose you have come	خَطْبُكُمْ	Then for what	فَمَا	He (Ibrahim) said	قَالَ
		messengers	الْمُرْسَلُونَ	O	أَيُّهَا

Translit	Qāla Famā Khaṭbukum 'Ayyuhā Al-Mursalūna
AhmedAli	فرمایا اے رسولو! تمہارا کیا مطلب ہے
Jalandhry	ابراہیم نے کہا کہ فرشتو! تمہارا مدعا کیا ہے؟
YusufAli	(Abraham) said: "And what, O ye Messengers, is your errand (now)?"
M.Khan	[Ibrāhim (Abraham)] said: "Then for what purpose you have come, O Messengers?"

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Pickthal	(Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?
Shakir	He said: What is your affair then, O messengers!

﴿32﴾ قَالُوا إِنَّا أُرْسَلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ

Have been sent	أُرْسَلْنَا	We	إِنَّا	They said	قَالُوا
Criminals (sinners, polytheists)	مُّجْرِمِينَ	A people	قَوْمٌ	To	إِلَى

Translit	<i>Qālū 'Innā 'Ursilnā 'Ilā Qawmin Mujrimīnā</i>
AhmedAli	انہوں نے کہا ہم ایک مجرم قوم کی طرف بیجھے گئے میں
Jalandhry	انہوں نے کہا کہ ہم گنگار لوگوں کی طرف بیجھے گئے میں
YusufAli	They said "We have been sent to a people (deep) in sin—
M.Khan	They said: "We have been sent to a people who are Mujrimūn (polytheists, sinners, criminals, disbelievers in Allāh);
Pickthal	They said: Lo! we are sent unto a guilty folk,
Shakir	They said: Surely we are sent to a guilty people,

﴿33﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِينٍ

Stones	حِجَارَةً	Upon them	عَلَيْهِمْ	To send down	لِنُرْسِلَ
			طِينٍ	Baked clay	مِنْ

Translit	<i>Linursila `Alayhim Ḥijāratan Min Ṭinīn</i>
AhmedAli	تاکہ ہم ان پر مٹی کے پتھر بر سائیں
Jalandhry	تاکہ ان پر کھنگر بر سائیں
YusufAli	"To bring on, on them, (a shower of) stones of clay (brimstone),
M.Khan	To send down upon them stones of baked clay.
Pickthal	That we may send upon them stones of clay,
Shakir	That we may send down upon them stone of clay,

﴿34﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

YOur Lord	رَبِّكَ	By	عِنْدَ	Marked	مُسَوَّمَةً
				For those who transgress Allah's limits	لِلْمُسْرِفِينَ

Translit	<i>Musawwamatān `Inda Rabbika Lilmusrifīna</i>
AhmedAli	وہ آپ کے رب کی طرف سے بڑھنے والوں کے لیے مقرر ہو چکے میں

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Jalandhry	جن پر حد سے بڑھ جانے والوں کے لئے تمارے پورا دگار کے ہاں سے نشان کر دیئے گئے میں
YusufAli	"Marked as from thy Lord for those who trespass beyond bounds."
M.Khan	Marked by your Lord for the Musrifûn (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).
Pickthal	Marked by thy Lord for (the destruction of) the wanton.
Shakir	Sent forth from your Lord for the extravagant.

﴿35﴾ فَأَخْرَجْنَا مِنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

(was)	كَانَ	(who)	مَنْ	So We brought out	فَأَخْرَجْنَا
The believers	الْمُؤْمِنِينَ	From	مِنْ	There in	فِيهَا

Translit	Fa'akhrajnâ Man Kâna Fîhâ Mina Al-Mu'uminâ	
AhmedAli		پھر ہم نے نکال لیا تو بھی وہاں ایمان دار تھا
Jalandhry		تو وہاں بختی مومن تھے ان کو ہم نے نکال لیا
YusufAli	Then We evacuated those of the Believers who were there.	
M.Khan	So We brought out from therein the believers.	
Pickthal	Then we brought forth such believers as were there.	
Shakir	Then We brought forth such as were therein of the believers.	

﴿36﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

In it	فِيهَا	We found	وَجَدْنَا	But not	فَمَا
Of	مِنْ	One house hold	بَيْتٍ	Except	غَيْرَ
				The Muslims	الْمُسْلِمِينَ

Translit	Famâ Wajadnâ Fîhâ Ghayra Baytin Mina Al-Muslimîna	
AhmedAli		پھر ہم نے وہاں سوائے مسلمانوں کے ایک گھر کے نہ پایا
Jalandhry		اور اس میں ایک گھر کے سوا مسلمانوں کا کوئی گھر نہ پایا
YusufAli	But We found not there any just (Muslim) persons except in one house:	
M.Khan	But We found not there any household of the Muslims except one [of Lut (Lot) and his two daughters].	
Pickthal	But We found there but one house of those surrendered (to Allah).	
Shakir	But We did not find therein save a (single) house of those who submitted (the Muslims).	

﴿37﴾ وَتَرَكْنَا فِيهَا آيَةً لِلّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

A sign	آيَةً	In it	فِيهَا	And We have left	وَتَرَكْنَا
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tortment	الْعَذَابَ	Who fear	يَخَافُونَ	For those	لِلَّذِينَ
				The painful	الْأَلِيمَ

Translit	Wa Taraknā Fīhā 'Ayatan Lilladhīna Yakhāfūna Al-'Adhāba Al-'Alīma
AhmedAli	اور ہم نے اس واقعہ میں ایسے لوگوں کے لیے ایک عبرت رہنے دی جو دردناک عذاب سے ڈرتے ہیں
Jalandhry	اور جو لوگ عذاب الیم سے ڈرتے ہیں ان کے لئے وہاں نشانی چھوڑ دی
YusufAli	And We left there a Signs for such as fear the Grievous Penalty.
M.Khan	And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment.
Pickthal	And We left behind therein a portent for those who fear a painful doom.
Shakir	And We left therein a sign for those who fear the painful punishment.

﴿ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴾ 38

When	إِذْ	Moses	مُوسَىٰ	And in	وَفِي
Pharaoh	فِرْعَوْنَ	To	إِلَىٰ	We sent him	أَرْسَلْنَاهُ
		A manifest	مُبِينٍ	With authority	بِسُلْطَانٍ

Translit	Wa Fī Mūsá 'Idh 'Arsalnāhu 'Ilá Fir'awna Bisulṭānīn Mubīnīn
AhmedAli	اور موسیٰ کے قصہ میں بھی عبرت ہے جب کہ ہم نے فرعون کے پاس ایک کھلی دلیل دے کر بھیجا
Jalandhry	اور موسیٰ (کے مال) میں (بھی نشانی ہے) جب ہم نے ان کو فرعون کی طرف کھلاہوا مجبوہ دے کر بھیجا
YusufAli	And in Moses (was another Sign): behold, We sent him to Pharaoh, with authority manifest.
M.Khan	And in Mūsa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.
Pickthal	And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,
Shakir	And in Musa: When We sent him to Firon with clear authority.

﴿ فَتَوَلََّ إِبْرَكِيهَ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴾ 39

And said	وَقَالَ	With his hosts	بِرْكِينِهَ	But he turned away	فَتَوَلََّ
A madman	مَجْنُونٌ	Or	أَوْ	A sorcerer	سَاحِرٌ

Translit	Fatawallá Biruknīhi Wa Qāla Sāhirun 'Aw Majnūnun
AhmedAli	واس نے اپنے ارکان سلطنت کے سرتائبی کی اور کما یہ جادوگر یا دیوانہ ہے
Jalandhry	تو اس نے اپنی جماعت (کے گھمنہ) پر منہ موڑ لیا اور کہنے لگا یہ تو جادوگر ہے یا دیوانہ
YusufAli	But (Pharaoh) turned back with his Chiefs, and said "A sorcerer, or one possessed!"
M.Khan	But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

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Pickthal	But he withdrew (confiding) in his might, and said: A wizard or a madman.
Shakir	But he turned away with his forces and said: A magician or a mad man.

﴿40﴾ فَأَخَذْنَاهُ وَجَنُودَهُ فَبَذَنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ

And dumped them	فَبَذَنَاهُمْ	And his hosts	وَجَنُودُهُ	So We took him	فَأَخَذْنَاهُ
(while) he (was)	وَهُوَ	The sea	الْيَمِّ	Into	فِي
				blameworthy	مُلِيمٌ

Translit	Fa'akhadhnahu Wa Junudahu Fanabadhnhum Fi Al-Yammi Wa Huwa Mulimun
AhmedAli	پھر ہم نے اسے اور اس کے لشکروں کو پکڑ لیا پھر ہم نے انہیں سمندر میں پھینک دیا اور اس نے کام ہی ملامت کا لیا تھا
Jalandhry	تو ہم نے اس کو اور اس کے لشکروں کو پکڑ لیا اور ان کو دریا میں پھینک دیا اور وہ کام ہی قابل ملامت کرتا تھا
YusufAli	So We took him and his forces, and threw them into the sea: and his was the blame.
M.Khan	So We took him and his hosts, and dumped them into the sea for he was blameworthy.
Pickthal	So We seized him and his hosts and flung them in the sea, for he was reprobate.
Shakir	So We seized him and his hosts and hurled them into the sea and he was blamable.

﴿41﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

When	إِذْ	Ad	عَادٍ	And in	وَفِي
Wind	الرِّيحُ	Against them	عَلَيْهِمُ	We sent	أَرْسَلْنَا
				The barren	الْعَقِيمَ

Translit	Wa Fi 'Adin 'Idh 'Arsalnā 'Alayhimu Ar-Rīha Al-'Aqīma
AhmedAli	اور قوم عاد میں بھی (عبرت ہے) جب ہم نے ان پر سخت آندھی بیٹھی
Jalandhry	اور عاد (کی قوم کے حوالے) میں بھی (نشانی ہے) جب ہم نے ان پر نامبارک ہوا پلانی
YusufAli	And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind:
M.Khan	And in 'Ad (there is also a sign) when We sent against them the barren wind;
Pickthal	And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.
Shakir	And in Ad: When We sent upon them the destructive wind.

﴿42﴾ مَا تَدْرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتُهُ كَالرَّمِيمِ

It reached	أَتَتْ	anything	مِنْ شَيْءٍ	Not it spared	مَا تَدْرُ
It made it	جَعَلْتُهُ	But	إِلَّا	Over it	عَلَيْهِ
				Like something rotten (decayed)	كَالرَّمِيمِ

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Translit	<i>Mā Tadharu Min Shay'in 'Atat 'Alayhi 'Illā Ja`alat/hu Kālrramīmi</i>
AhmedAli	جو کسی چیز کو نہ چھوڑتی جس پر سے وہ گزرتی مگر اسے بوسیدہ ہڈیوں کی طرح کر دیتی
Jalandhry	وہ جس چیز پر چلتی اس کو ریزہ ریزہ کئے بغیر نہ چھوڑتی
YusufAli	It left nothing whatever that it came up against, but reduced it to ruin and rottenness.
M.Khan	It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
Pickthal	It spared naught that it reached, but made it (all) as dust.
Shakir	It did not leave aught on which it blew, but it made it like ashes.

﴿43﴾ وَفِي ثُمُودَ إِذْ قِيلَ لَهُمْ تَمَّتُوا حَتَّىٰ حِينٍ

When	إِذْ	Thamud	ثُمُودَ	And in	وَفِي
Enjoy yourselves	تَمَّتُوا	To them	لَهُمْ	Was said	قِيلَ
		A while	حِينٍ	Till	حَتَّىٰ

Translit	<i>Wa Fi Thamūda 'Idh Qīla Lahum Tamatta 'ū Ḥattā Ḣīnin</i>
AhmedAli	اور قوم ٹوود میں بھی (عربت ہے) جب ان سے کما گیا ایک وقت معین تک کافاندہ اٹھاؤ
Jalandhry	اور (قوم) ٹوود (کے حال) میں (نشانی ہے) جب ان سے کما گیا کہ ایک وقت تک فاندہ اٹھالو
YusufAli	And in the Thamud (was another Sign): behold they were told "Enjoy (your brief day) for a little while!"
M.Khan	And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!"
Pickthal	And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.
Shakir	And in Samood: When it was said to them: Enjoy yourselves for a while.

﴿44﴾ فَعَتَوا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ

The command	أَمْرٌ	(from)	عَنْ	But they insolently denied	فَعَتَوا
The torment, hit, awful cry	الصَّاعِقَةُ	So over took them	فَأَخَذَتْهُمُ	Of their Lord	رَبِّهِمْ
		Were looking	يَنْظُرُونَ	While they	وَهُمْ

Translit	<i>Fa`ataw `An 'Amri Rabbihim Fa'akhadhat/humu Aṣ-Ṣā`iqatu Wa Hum Yanżurūna</i>
AhmedAli	پھر انہوں نے اپنے رب کے کلم سے سرتباں کی تو ان کو بھلی نے آپکا اور وہ دیکھ رہے تھے
Jalandhry	تو انہوں نے اپنے پور دگار کے کلم سے سر کشی کی۔ سوان کو کڑک نے آپکا اور وہ دیکھ رہے تھے
YusufAli	But they insolently defied the command of their Lord: so the stunning noise (of an earthquake) seized them, even while they were looking on.
M.Khan	But they insolently defied the Command of their Lord, so the Sā'iqa overtook them while they were looking.
Pickthal	But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;
Shakir	But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.

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﴿45﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ

To	مِنْ	They were able	اسْتَطَاعُوا	So not	فَمَا
Could they	كَانُوا	Nor	وَمَا	Rise up	قِيَامٍ
				Help themselves	مُنْتَصِرِينَ

Translit	Famā Astaqā `ū Min Qiyāmin Wa Mā Kānū Muntaṣirīna
AhmedAli	پھر نہ تو وہ اٹھ ہی سکے اور نہ وہ بدلہ ہی لے سکے
Jalandhry	پھر وہ نہ تو اٹھنے کی طاقت رکھتے تھے اور نہ مقابلہ ہی کر سکتے تھے
YusufAli	Then they could not even stand (on their feet), nor could they help themselves.
M.Khan	Then they were unable to rise up, nor could they help themselves.
Pickthal	And they were unable to rise up, nor could they help themselves.
Shakir	So they were not able to rise up, nor could they defend themselves-

﴿46﴾ وَقَوْمَ نُوحَ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

Before (them)	مِنْ قَبْلٍ	Noah	نُوحٌ	And the people of	وَقَوْمَ
People	قَوْمًا	Were	كَانُوا	Verily they	إِنَّهُمْ
				Rebellious, disobedient to Allah	فَاسِقِينَ

Translit	Wa Qawma Nūhīn Min Qablu 'Innahum Kānū Qawmāan Fāsiqīna
AhmedAli	اور قوم نوح کو اس سے پہلے (بلاک کر دیا) بے شک وہ نافرمان لوگ تھے
Jalandhry	اور اس سے پہلے (ہم) نوح کی قوم کو (بلاک کر لپکے تھے) بے شک وہ نافرمان لوگ تھے
YusufAli	So were the people of Noah before them: for they wickedly transgressed.
M.Khan	(So were) the people of Nūh (Noah) before them. Verily, they were a people who were Fāsiqūn (rebellious, disobedient to Allāh).
Pickthal	And the folk of Noah aforetime. Lo! they were licentious folk.
Shakir	And the people of Nuh before, surely they were a transgressing people.

﴿47﴾ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

With power	بِأَيْدٍ	We constructed (it)	بَنَيْنَاهَا	And the heaven	وَالسَّمَاءَ
		Able to extend the vastness of space thereof	لَمُوسِعُونَ	And verily We are	وَإِنَّا

Translit	Wa As-Samā'a Banaynāhā Bi'ayyidin Wa 'Innā Lamūsūn 'ūna
AhmedAli	اور ہم نے آسمان کو قدرت سے بنایا اور ہم وسیع قدرت رہنے والے میں

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Jalandhry	اور آسمانوں کو ہم ہی نے ہاتھوں سے بنایا اور ہم کو سب مقدور ہے
YusufAli	With the power and skill did We construct the Firmament: for it is We Who create the vastness of Space.
M.Khan	With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.
Pickthal	We have built the heaven with might, and We it is Who make the vast extent (thereof).
Shakir	And the heaven, We raised it high with power, and most surely We are the makers of things ample.

﴿48﴾ وَالْأَرْضَ فَرَشَنَاهَا فَنِعْمَ الْمَاهِدُونَ

How excellent		We have spread out it		And the earth	
				Spreaders are We	

Translit	Wa Al-'Arda Farashnāhā Fani`ma Al-Māhidūna	
AhmedAli		اور ہم نے ہی زمین کو پھیلایا پھر ہم کیا خوب پھیلانے والے میں
Jalandhry		اور زمین کو ہم ہی نے پھیلایا تو (دیکھو) ہم کیا خوب پھیلانے والے میں
YusufAli	And We have spread out the (spacious) earth: how excellently We do spread out!	
M.Khan	And We have spread out the earth, how Excellent Spreader (thereof) are We!	
Pickthal	And the earth have We laid out, how gracious is the Spreader (thereof)!	
Shakir	And the earth, We have made it a wide extent; how well have We then spread (it) out.	

﴿49﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Thing	شَيْءٍ	Every	كُلِّ	And of	وَمِنْ
That you may	لَعَلَّكُمْ	Pairs	زَوْجَيْنِ	We have created	خَلَقْنَا
				remember	تَذَكَّرُونَ

Translit	Wa Min Kulli Shay'in Khalaqnā Zawjayni La `allakum Tadhakkaruṇa	
AhmedAli		اور ہم نے ہی ہر چیز کا بوزاپید اکیتاکہ تم غور کرو
Jalandhry		اور ہر چیز کی ہم نے دو قسمیں بنائیں تاکہ تم نصیحت پکڑو
YusufAli	And of everything We have created pairs: that ye may receive instruction.	
M.Khan	And of everything We have created pairs, that you may remember (the Grace of Allâh).	
Pickthal	And all things We have created by pairs, that haply ye may reflect.	
Shakir	And of everything We have created pairs that you may be mindful.	

﴿50﴾ فَرِرُوا إِلَى اللَّهِ إِنَّى لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ

Allah	اللَّهِ	To	إِلَى	So flee	فَرِرُوا
From Him	مِنْهُ	To you	لَكُمْ	Verily I am (Muhammad)	إِنَّى

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		plain	مُبِينٌ	warner	نَذِيرٌ
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Translit	<i>Fafirru 'Ilā Allāhi 'Innī Lakum Minhu Nadhīrun Mubīnun</i>
AhmedAli	پھر الٰہ کی طرف دوڑو بے شک میں تمارے لیے الٰہ کی طرف سے کھلمن کھلاڑانے والا ہوں
Jalandhry	تو تم لوگ غداکی طرف بھاگ چلو میں اس کی طرف سے تم کو صریح رستہ بتانے والا ہوں
YusufAli	Hasten ye then (at once) to Allah: I am from Him a warner to you, clear and open!
M.Khan	So flee to Allāh (from His Torment to His Mercy — Islāmic Monotheism), verily, I (Muhammad SAW) am a plain warner to you from Him.
Pickthal	Therefor flee unto Allah; lo! I am a plain warner unto you from him.
Shakir	Therefore fly to Allah, surely I am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ۝ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ۝ 51

With	مَعَ	Set up	تَجْعَلُوا	And not	وَلَا
Any other	آخَرَ ۝	God	إِلَهًا	Allah	اللَّهِ
From him	مِنْهُ	To you	لَكُمْ	Verily I am	إِنِّي
		A plain	مُبِينٌ	Warner	نَذِيرٌ

Translit	<i>Wa Lā Taj' alū Ma 'a Allāhi 'Ilahāan 'Akharā 'Innī Lakum Minhu Nadhīrun Mubīnun</i>
AhmedAli	اور اللہ کے ساتھ کوئی دوسرا معبود نہ ٹھراوے بے شک میں تمارے لئے اس کی طرف سے کھلمن کھلاڑانے والا ہوں
Jalandhry	اور ندا کے ساتھ کسی اور کو معبدو نہ ہاؤ۔ میں اس کی طرف سے تم کو صریح رستہ بتانے والا ہوں
YusufAli	And make not another an object of worship with Allah: I am from Him a Warner to you clear and open!
M.Khan	And set not up (or worship not) any other ilâh (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad SAW) am a plain warner to you from Him.
Pickthal	And set not any other god along with Allah; lo! I am a plain warner unto you from Him.
Shakir	And do not set up with Allah another god: surely I am a plain warner to you from Him.

كَذِلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا فَالْأُولَاءِ سَاحِرُونَ ۝ 52

Came	أَتَى	Not	مَا	Like wise	كَذِلِكَ
Any messenger	مِنْ رَسُولٍ	Before them	مِنْ قَبْلِهِمْ	Those	الَّذِينَ
Sorcerer	سَاحِرٌ	They said	فَالْأُولَاءِ	But	إِلَّا
		madman	مَجْنُونٌ	Or	أَوْ

Translit	<i>Kadhālika Mā 'Atá Al-Ladhīna Min Qablihim Min Rasūlin 'Illā Qalū Sāhirun 'Aw Majnūnun</i>
AhmedAli	اسی طرح ان سے پہلوں کے پاس بھی جب کوئی رسول آیا تو انہوں نے یہی کہا کہ یہ باوجود یہا دیوانہ ہے

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Jalandhry	اسی طرح ان سے پہلے لوگوں کے پاس جو پیغمبر آتا وہ اس کو بادوگریا دیوانہ کہتے				
YusufAli	Similarly, no messenger came to the Peoples before them, but they said (of him) in like manner "A sorcerer, or one possessed"!				
M.Khan	Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"				
Pickthal	Even so there came no messenger unto those before them but they said: A wizard or a madman!				
Shakir	Thus there did not come to those before them a messenger but they said: A magician or a mad man.				

﴿53﴾ أَتَوَاصَوْا بِهِ ۝ بَلْ هُمْ قَوْمٌ طَاغُونَ

Nay	بَلْ	This (saying)	بِهِ	They have transmitted (to these)	أَتَوَاصَوْا
Transgressing beyond bounds	طَاغُونَ	A people	قَوْمٌ	They are	هُمْ

Translit	'Atawāṣaw Bihi Bal Hum Qawmun Ṭāghūna				
AhmedAli		کیا ایک دوسرے سے یہی کہ مرے تھے نہیں بلکہ وہ خود ہی سرکش میں			
Jalandhry		کیا یہ کہ ایک دوسرے کو اسی بات کی وصیت کرتے آئے میں بلکہ یہ شریروں لوگ میں			
YusufAli	Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!				
M.Khan	Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!				
Pickthal	Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.				
Shakir	Have they charged each other with this? Nay! they are an inordinate people.				

﴿54﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ

So not	فَمَا	From them	عَنْهُمْ	So turn away	فَتَوَلَّ
		To be balmed	بِمَلُومٍ	You are	أَنْتَ

Translit	Fatawalla `Anhum Famā 'Anta Bimalūmin				
AhmedAli		پس آپ ان کی پواہ نہ میجھئے آپ پر کوئی الزام نہیں			
Jalandhry		تو ان سے اعراض کرو۔ تم کو (بخاری) طرف سے ملامت نہ ہوگی			
YusufAli	So turn away from them: not thine is the blame.				
M.Khan	So turn away (O Muhammad SAW) from them (Quraish pagans) you are not blameworthy (as you have conveyed Allâh's Message).				
Pickthal	So withdraw from them (O Muhammad), for thou art in no wise blameworthy,				
Shakir	Then turn your back upon them for you are not to blame;				

﴿55﴾ وَذَكْرٌ فِي الْذِكْرِي تَنْفُعُ الْمُؤْمِنِينَ

The reminding	الذِكْرِي	For verily	فِي	And remind	وَذَكْرٌ
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The Holy Quran

The Winnowing Winds

Sura # 51 – 60 Verses - Makkah

سورة الذاريات

		The believers	الْمُؤْمِنِينَ	Benefits	تَنْفَعُ
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Translit	<i>Wa Dhakkir Fa'inna Adh-Dhikrā Tanfa`u Al-Mu'uminīna</i>
AhmedAli	اور نصیحت کرتے رہیئے بے شک ایمان والوں کو نصیحت نفع دیتی ہے
Jalandhry	اور نصیحت کرتے رہو کہ نصیحت موننوں کو نفع دیتی ہے
YusufAli	But teach (thy Message): for teaching benefits the Believers.
M.Khan	And remind (by preaching the Qur'ân, O Muhammad SAW) for verily, the reminding profits the believers.
Pickthal	And warn, for warning profiteth believers.
Shakir	And continue to remind, for surely the reminder profits the believers.

﴿56﴾ وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلَّا لِيَعْبُدُونِ

Jinns	الْجِنَّ	I (Allah) created	خَلَقْتُ	And not	وَمَا
They should worship Me	لِيَعْبُدُونِ	Except	إِلَّا	And humans	وَالإِنْسَ

Translit	<i>Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illa Liya`budūni</i>
AhmedAli	اور میں نے ہن اور انسان کو بنایا ہے تو صرف اپنی بندگی کے لیے
Jalandhry	اور میں نے ہنوں اور انسانوں کو اس لئے پیدا کیا ہے کہ میری عبادت کریں
YusufAli	I have only created jinns and men, that they may serve Me.
M.Khan	And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).
Pickthal	I created the jinn and humankind only that they might worship Me.
Shakir	And I have not created the jinn and the men except that they should serve Me.

﴿57﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ

From them	مِنْهُمْ	I want	أُرِيدُ	Not	مَا
Nor	وَمَا	Provision	رِزْقٍ	Any	مِنْ
They should feed me	يُطْعِمُونِ	That	أَنْ	I want	أُرِيدُ

Translit	<i>Mā 'Urīdu Minhum Min Rizqin Wa Mā 'Urīdu 'An Yuṭ'imūni</i>
AhmedAli	میں ان سے کوئی روزی نہیں چاہتا ہوں اور نہ ہی چاہتا ہوں کہ وہ مجھے کھلائیں
Jalandhry	میں ان سے طالب رزق نہیں اور نہ یہ چاہتا ہوں کہ مجھے (کھانا) کھلائیں
YusufAli	No sustenance do I require of them nor do I require that they should feed Me.
M.Khan	I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
Pickthal	I seek no livelihood from them, nor do I ask that they should feed Me.
Shakir	I do not desire from them any sustenance and I do not desire that they should feed Me.

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سورة النازيات

﴿58﴾ إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ

Is (He Who)	هُوَ	Allah	اللَّهُ	Verily	إِنَّ
(of) Power	الْقُوَّةِ	Owner	ذُو	All-Provider	الرَّزَاقُ
				The Most Strong	الْمَتِينُ

Translit	'Inna Allāha Huwa Ar-Razzāqu Dhū Al-Qūwati Al-Matīnu
AhmedAli	بے شک اللہ ہی برازوی دینے والا زبردست طاقت والا ہے
Jalandhry	غدai تورن دینے والا زور آور اور مضبوط ہے
YusufAli	For Allah is He Who gives (all) Sustenance— Lord of Power, Steadfast (forever).
M.Khan	Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.
Pickthal	Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.
Shakir	Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.

﴿59﴾ فَإِنَّ لِلَّدِينِ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

Who do wrong	ظَلَمُوا	For those	لِلَّدِينِ	And verily	فِإِنَّ
The portion of torment of	ذَنُوبٍ	Like (to)	مِثْلٍ	A portion of torment	ذَنُوبًا
They ask Me to hasten on	يَسْتَعْجِلُونَ	So not	فَلَا	Their friends	أَصْحَابِهِمْ

Translit	Fa'inna Lilladhīna Žalamū Dhanūbāan Mithla Dhanūbi 'Aṣḥābihim Falā Yasta'jilūni
AhmedAli	پس بے شک ان کے لیے جو قالمیں حصہ ہے جیسا کہ ان کے ساتھیوں کا حصہ تھا تو وہ مجھ سے جلدی کا مطالبہ نہ کریں
Jalandhry	کچھ شک نہیں کہ ان قالموں کے لئے بھی (عذاب کی) نوبت مقرر ہے جس طرح ان کے ساتھیوں کی نوبت تھی تو ان کو مجھ سے (عذاب) جلدی نہیں طلب کرنا پایا ہے
YusufAli	For the wrongdoers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!
M.Khan	And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!
Pickthal	And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).
Shakir	So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.

﴿60﴾ فَوَيْلٌ لِلَّدِينِ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ

Who disbelieve	كَفَرُوا	To those	لِلَّدِينِ	Then, woe	فَوَيْلٌ
Which	الَّذِي	Their Day	يَوْمِهِمُ	From	مِنْ

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Sura # 51 – 60 Verses - Makkah

سورة النازيات

				They have been promised	يُوعَدُونَ
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Translit	Fawaylun Lilladhīnā Kafarū Min Yawmihim Al-Ladhī Yū`adūna
AhmedAli	پس ہلاکت ہے ان کے لیے جو کافر میں اس دن جس کا ان سے وعدہ کیا جاتا ہے
Jalandhry	جس دن کا ان کافروں سے وعدہ کیا جاتا ہے اس سے ان کے لئے خرابی ہے
YusufAli	Woe, then, to the Unbelievers, on account of that day of theirs which they have been promised!
M.Khan	Then, woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).
Pickthal	And woe unto those who disbelieve, from (that) their day which they are promised.
Shakir	Therefore woe to those who disbelieve because of their day which they are threatened with.